

## EDITOR'S MISCELLANY



THE DRUGS USED IN THE TIME OF PARÉ.—Dr. George Dock, of Ann Arbor, writes as follows:

“Reading your interesting account of Paré’s case, I saw that I should have remembered the old medicines that they used in his day. Now that nurses rarely use anything more complicated than Thiersch, some of your readers may be interested in knowing what some of the things were. I can give them to you out of the ‘*Pharmacopœia Londinensis*,’ by Nicholas Culpeper, Gentleman Student in Physick and Astrology, 1695. This is an interesting book, in which one can also learn the preparation of goat’s blood, the burning of young swallows, the preparation of earth-worms, and other interesting things. So, for example, ‘the skull of a man that was never buried being beaten to powder and given inwardly, the quantity of a dram at a time in Betony water, helps palsies and falling sickness.’ If you can’t get the skull of a man that was never buried, ‘elk’s claws or hoofs are a sovereign remedy for the falling sickness, though it be but worn in a ring, much more being taken inwardly,’ but in the latter case ‘it must be the hoof of the right foot behind.’

“The ‘desiccative red ointment’ that was used for the bed sore is made as follows: ‘Oil of roses omphacine, a pound; white wax, six ounces; which being melted and put in a leaden mortar, put in earth of Lemnos or Bole-Armenick, lapis calaminaris, of each four ounces; litharge of gold, ceruss, of each three ounces; camphire, one drachm; make it into an ointment according to art.’

“Culpeper says ‘this binds and restrains fluxes of humors, and is as gallant an ointment to skin a sore as any in the dispensatory.’

“Unguentum comitissæ is made as follows: ‘Take of the middle bark of acorns, chestnuts, oaks, beans, the berries of myrtles, horsetail, galls, grape-stones, unripe services and medlars dried, the leaves of sloe-tree, the roses of Bistort and Tormentil, of each an ounce and a half; bruise them grossly and boyl them in ten pounds of plantane-water till half be consumed; then take new yellow wax eight ounces and a half, oyl of myrtles simple two pounds and a half; melt them and wash them ten times in the aforesaid decoction; being washed and melted, put in these following powders, the middle bark of acorns, chestnuts, and oak galls, juyce of Hypocistis, ashes of the bone of an ox leg, myrtle berries, unripe grape-stones, unripe services of each half an ounce; troches of amber two ounces, with oyl of mastich so much as is sufficient; make it into an ointment according to art.’

“‘This is also a gallant binding ointment composed neatly by a judicious brain,’ says Culpeper:

“The Egyptiacum to be dissolved in eau-de-vie is a simple thing made of verdigreece finely powdered five parts; honey fourteen parts; sharp vinegar seven parts: boyl them to a just thickness, and a reddish colour. This potation cleanseth filthy ulcers and fistulæ forcibly, and not without pain; takes away dead and proud flesh and dries.’

“The diachalciteos is made of ‘hog’s grease, fresh and purged from the skins, two pounds; oyl of olive omphacine, litharge of gold beaten and sifted, of each

three pounds; white vitriol burnt and powdered, four ounces: let the litharge grease and oyl boil together with a gentle fire, with a little plantane-water, always stirring it to the consistence of a plaster into which (being removed from the fire) put in the vitriol, and make it into a plaster, according to art.' The stirring should be done with 'the branch of a palm or other tree of a binding nature, such as oak, box or medlar, which is new cut, so that the virtue of the spatula may be mixed with the plaster, cutting off the top and the rind even to the wood itself, the mixture being thus made thick by boiling and stirring and removed from the fire; put in white coperas for want of true chalcitis in powder.'"

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EXTRACT from the Annual Address of the President of the National American Woman Suffrage Association at the opening of the National Convention and International Suffrage Conference at Washington, D. C., on February 12, 1902:

"The world rarely inquires into the origin of a universal belief. It proceeds on the theory that 'whatever is, is right,' and the very fact of the universality of any belief is accepted as a sufficient guarantee of its truth. Such a belief becomes a blind faith, and its defence is not reason, but feeling. Add to a universal belief of this character a supposed divine authority for its existence, and it becomes well-nigh impregnable. The wildest fanaticisms of the race have been aroused through appeals to this kind of unreason. Curiously enough, without the slightest grounds for it, Divine authority has been quoted in support of every departing theory, from the flatness of the earth to human slavery, and has been hurled in defiance at the advocates of every new discovery, from the printing-press to the administration of chloroform. Such a belief has been the basis of a theory that man is the race and woman is the dependent. To question its authority was for many centuries considered a sacrilege and a blasphemy, and consequently all investigation was forestalled at the beginning. The subordination of women is directly traceable to this theory. Every repressive law and custom concerning them is an outgrowth of it, and all opposition to the rights of women receives its strength from the surviving remains of it.

"Four chief causes led to the subjection of women, each the logical deduction from the theory that men were the units of the race—obedience, ignorance, the denial of personal liberty, and the denial of right to property and wages. These conditions were imposed upon women by all nations and all so-called civilized peoples. The details of the enforcement of these conditions has filled the pages of history with cruelty and tragedy which make painful reading to those who perceive their injustice. In fastening these disabilities upon women, the world acted logically, when reasoning from the premise that man was the race and woman his dependent. The perpetual tutelage and subjection robbed them of all freedom of thought and action and all incentive for growth, and women in turn logically became the inane weaklings the world would have them. The world taught woman nothing skilful, and then said her work was valueless. It permitted her no opinions, and then said she did not know how to think. It forbade her to speak in public, and said the sex had no orators. It denied her the schools, and said the sex had no genius. It robbed her of every vestige of responsibility, and then called her weak. It taught her that every pleasure must come as a favor from man, and when, to gain it, she decked herself in paint and fine feathers, as she had been taught to do, it called her vain."

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"Nor was it any wonder that man should rise to defend the woman of the past, whom he had learned to love and cherish. Her very weakness and dependence were dear to him, and he believed she was as God intended her to be. He had worshipped his ideal of her through the age of chivalry as though she were a goddess, but he had governed her as though she were an idiot, and saw nothing inconsistent in his action.

"The fate of the woman question turns upon the truth or falsity of the premise from which the world has reasoned throughout the past. If the ancient premise be true, the problem is a complicated one. If 'it be false, then nothing but prejudice can stand in the way of the fullest individual liberty for women. Women are either inferior to men, or they are not.

"Von Baer, a German scientist, pricked the bubble of the fallacy that 'man is the race' in 1828, when he demonstrated that father and mother contributed equally to the physical, mental, and moral character of their children. This discovery was received reluctantly by scientists, but the fact is no longer questioned by those competent to judge. What a flood of light it throws upon the problem. In the perpetuation of the race, the function of motherhood is not the negative, insignificant thing it was once thought, but equal in importance with fatherhood. More, as the race obeys that still higher law which compels humanity to climb onward and upward to newer ideals and nobler conceptions, the hereditary traits of each generation come equally from the father and mother. Can it be that Nature is so poor an economist that she commands the 'mother of the race' to infuse into posterity half its efficiency with the father of the race? It is unthinkable."

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OPENING FOR NURSES.—Among opportunities opening up for nurses, nothing presents a wider field than that offered to the nurse who can plainly and interestingly instruct others in the principles of home nursing. Without seeking to belittle the work of the fully trained nurse, there is a constantly increasing demand for such instruction to the laity as will make most effective their care of the ailing when the trained nurse is not required or cannot be had. Last year one of our nurses gave a single talk on nursing at the Des Moines Chautauqua Assembly. This year comes a request for a series of six lessons—a pleasing evidence of the appreciation of the subject. We may be sure that before long other Chautauqua Assemblies will be making room on their programmes for similar courses. The Woman's Club in a town of five or ten thousand would also offer a medium through which might be given series of lessons profitable alike to the nurse and her audience. Any of our nurses possessing the ability of telling others plainly what they know have opportunity here not only for a new means of acquiring a comfortable livelihood, but for being pioneers in a movement which will give a new dignity to the profession and which is bound to accomplish great good.—*Illinois Training-School Alumnae Journal*.

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EXTRACTS from Mrs. May Wright Sewall's address before the National Council of Women:

"'The nineteenth century was a century of men,' said one poet; 'the twentieth shall be the century of women,' said another. I choose never to think of woman and man separately, since I believe that their destinies for time and eternity are interlinked. I would therefore say that the nineteenth century was one of nationalization, and that the twentieth will prove itself one of internationalization." . . .

"The affinity of race has expanded to the larger affinity of principle, aspiration, and purpose." . . .

"The whole meaning of the International Council of Women can be summed up in a few phrases. It means harmony, instead of antagonism; coöperation, instead of competition; the methods of peace, instead of the methods of war." . . . "The remote end is that this united womanhood may act as a unit in bringing to bear the influence that is distinctively womanly upon life, including international policies, as well as upon every other manifestation of international relationship."

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[FROM a circular recently issued by the Illinois Federation of Women's Clubs the following clause is of especial interest to our readers, and we congratulate the Illinois nurses upon having secured the support and coöperation of so influential an organization.—ED.]

"A bill to be known as an act to provide for the licensing of trained nurses and regulating the practice of nursing as a profession. This has come to us through the Graduate Nurses' Association of Illinois, said organization now being members of the State Federation, and is the result of resolutions which were passed at the International Congress of Trained Nurses held in Buffalo, September, 1901. We ask that you give this very special attention on account of its unquestionable need, for, as Dr. Sarah Hackett Stevenson says, it is another measure tending towards higher education; and Dr. Daniel R. Brower, in an address before the Illinois Training-School for Nurses, says: 'If the man who prescribes the medicine and the man who compounds it are licensed by the State, should not the most important one of all, the nurse who administers it, be registered under State laws?'"

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SUFFRAGE IN SWEDEN.—At the last Suffrage Convention in Washington Mrs. Evald, delegate from the Frederika Bremer Association of Sweden, told much of interest regarding the position of women in Sweden. In the seventeenth century they had votes in school, church, and municipal affairs. To-day all suffrage in Sweden is limited to property-owners, and women taxpayers vote equally with men except just for the highest chamber of their Parliament. They serve on School Boards and Boards of Guardians of the Poor. Unmarried women and widows have full property rights, and married women control their own earnings, bequests, and any income stipulated for before marriage.

All educational opportunities are open to women, except that some high schools charge fees for girls, being free to boys. Co-education prevails in several schools, in the high schools, and in the universities. Women may follow any profession except the ministry. They are extensively employed by the government in the railway, telegraph, and postal services. The Frederika Bremer Association does a vast work in educating and helping woman in every line of modern progress.

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THE National Congress of Mothers is working to establish closer relations between the home and the school by the formation of clubs where parents and teachers may meet and talk over their common problems. It is also striving to encourage the establishment of Juvenile Courts for children between six and sixteen, who have formerly been shut up in the city jails with hardened criminals, sometimes for weeks or months. Juvenile Courts have now been established in several States.